UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson | Louis L. Mann | Curtis W. Reese

Excelsior!

By ZONA GALE

Outlawry and the Kellogg-Briand Negotiations

By HARRISON BROWN

Algernon Sidney Crapsey

By SAMUEL TYLER

The Story of My Experiments with Truth

Part IV. Chapters XXIV and XXV

By M. K. GANDHI

The Philosophy of the Rising Tide of Crime in America

By V. V. OAK

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JOHN HAYNES HOLMES, EDITOR IN CHIEF

ASSOCIATE EDITORS

FRANCIS NEILSON LOUIS L. MANN CURTIS W. REESE

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Editors:

John Haynes Holmes — Francis Neilson
Curtis W. Reese — Louis L. Mann

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CI MONDAY, MARCH 12, 1923 NUMBER 2

DESTINY

I sing the life that in me flows,
And makes me fruit of all the past!
I sing the life my will bestows
On hordes to come while man shall last!

The ground enriched, my body's end:
My name lost too, as cultures rise,
And wane and die. As charm dreams lend
To sleep, my work, my hopes, my ties!

I am the fate of all our race!
I am a part of that long span
Of life from far off solar space
And single cell to ape and man.

In me it lingers, gains its sum;
A breath it takes; and leaves me cold
And rotting like the fruit on some
Abandoned orchard tree grown old.

In lightning's flash and crocus bud;
In whirling sun and robin's note;
In clod, or life of land and flood,
I feel my kind, by one law smote!

I play a role in some vast urge
Of Nature's hidden will. No more
I ask! The past and future merge
In me! My loins the future's store!

HOMER LEWIS SHEFFER.

UNITY takes pleasure in announcing the accession to its staff of A. EUSTACE HAYDON and M. C. OTTO as members of the Unity Fellowship in place of Frank C. Doan and Charles F. Dole deceased. Dr. Haydon is professor in the Department of Comparative Religion in the University of Chicago. A thoroughgoing radical in outlook and experience, he shares in his thought and proclaims in his teaching that broad, inclusive, humanistic interpretation of religion which has from the beginning been characteristic of this journal. A splendid statement of his position may be found in his contribution to Curtis W. Reese's volume of "Humanist Sermons." In this he says—

> Since religion has become by necessity the quest of a satisfying life for all races in a shared world, it seems reasonable to think that the religious ideal will include an organization of humanity about the ideal—that we shall have a mind, a heart, a conscience for the world.

Dr. Otto is professor of philosophy at the University of Wisconsin, author of "Things and Ideals," and was a member of the editorial board of the *American Review*. He is one of the few eminent philosophical thinkers in this country today—a scholar as free in his spirit as he is vigorous in his thought. To both of these distinguished men UNITY offers grateful welcome at this time, and to its readers promises genuine accession of strength and vision through their place upon its staff. Contributions in due order will soon appear from the pens of both of these new editors.

M. Poincaré disgraces himself and attempts to disgrace the Legion of Honor by his announcement that the Government has decided to "report" M. Georges Demartial for having contributed an anti-French article to an American review.

So speaks the Editor of *Foreign Affairs* (London), referring to the recent announcement that Demartial was about to be "degraded" from the Legion. We concur in this judgment of our English contemporary except that we cannot see how Poincaré, successful as he has been for years in disgracing himself, can succeed in disgracing the Legion of Honor. For the Legion has already been disgraced beyond all of his "poor power to add or to detract!" Since the War, the Legion of Honor decorations have showered down, like the gentle rain from heaven, upon anybody and everybody. Soldiers, statesmen, diplomats, journalists, musicians, music-hall singers, cabaret-dancers, pastry-cooks, army chaplains, all have been decorated indiscriminately. The medals have fallen so fast and furious here in America, that the latest bestowals have been regarded by the newspapers as something of a joke. So Poincaré can't carry the Legion any lower than it now is! But he can indeed complete his own disgrace and that of France by doing the little that he can to insult the man who, more than any other living authority, has exposed the French Premier as the chief conspirator in the Franco-Russian plot, which precipitated the cataclysm of 1914. We do not wonder that Poincaré wants to strike at this courageous fellow-countryman who stands steadily before him, like Nathan before David, and cries, "Thou art the man!" Georges Demartial, foreign correspondent of UNITY, has from the beginning refused to be deceived by

French propaganda or drugged by French patriotism. "Of such sensitive honor," says *Foreign Affairs,* "that he cannot endure that his country should fall below the standard of the best," he is one of that little group of men—Romaine Rolland, Henri Barbusse, Georges Duhamel—who have delivered France from the utter infamy of her politicians. Let them degrade Demartial, as they have exiled Rolland! They but condemn themselves.

We are indebted to the *American Hebrew* for knowledge of and protest against a bill in Congress which it rightly characterizes as "a menace to American liberties." This bill (H. R. 78), known as the Lankforce Bill, would prohibit all employment and all business on Sundays except works of necessity and charity. Ostensibly drafted for the helpless citizens of the District of Columbia, its real purpose is to serve as a model law for the entire nation. Behind it are such dyed-in-the-wool Fundamentalist organizations as the Lord's Day Alliance, the National Reform Association, and the International Reform Federation, which represent no less than nineteen Protestant denominations. A powerful lobby is at work to get this legislation out of committee and on to the statute-books of the Republic. That such a bill should be passed by the highest legislative body is of course unthinkable. That it should be seriously proposed, and supported by a formidable body of our American citizenry, however, is a fact that should make us think, and think good and hard, for many a day to come. What we have here is new evidence, like that presented by the famous Dayton case, that the areas of ignorance and superstition in the United States are enormous, millions of men and women are still living in the age of witches, and devils, and miracles, and holy Bibles, and sacred Sabbaths. These people know nothing of science, or philosophy, or literature, or even true religion, but only the black magic of the Dark Ages. And they do not hide, these benighted people, in the remote corners of the nation—in mountain fastnesses, on forgotten farms, on far frontiers of loneliness and desolation—but haunt our great cities and our centers of culture, and appear suddenly in Washington to challenge the legislators to forget progress and ignore enlightenment. It's like the invasions of the barbarian hordes of old, these raids of Christian Fundamentalists upon the mind and habit of twentieth century life. We can laugh at such a spectacle, and perhaps must laugh if we are to live at all. But it is a frightful thing, all the same, that after centuries of free public education in the greatest democracy of modern times, such a phenomenon as this can appear among us.

We never cease marveling at the way the average person misses the point in a discussion of free speech. The latest illustration comes to our attention in a chance copy of the Kansas City *Times.* Referring to the action of the University of Wisconsin in denying to Mrs. Bertrand Russell the opportunity to discuss companionate marriage on the campus, and the action of a group of protesting students in draping in mourning a campus tablet to free speech, the *Times* goes on to say that

> ". . . advocates of freedom often overlook the even more important consideration that freedom of speech gets nowhere unless the things spoken are really worth while."

True! But *who is going to decide what "things spoken are really worth while"?* Here's the whole point at issue. The University of Wisconsin evidently thinks that the discussion of companionate marriage is not "worth while," as other institutions of learning in an earlier day thought that the discussion of chattel slavery was not "worth while"—on the contrary, was positively dangerous. But posterity has not agreed with these institutions which tried to suppress the discussion of the abolition of slavery. We know today that, in the days before the Civil War, nothing was really worth talking about except slavery—that Garrison was right, and that those who tried to silence him were wrong! And a later posterity may very well agree that, on the issue of companionate marriage, or any phase of the vexed marital problem, the University of Wisconsin was wrong, and Mrs. Russell right at least in demanding a right to be heard. At bottom, there is only one judge competent to decide at any given moment as to whether a thing is worth saying or not, and that is the person who wants to say it. If it is important to *him,* then it is important enough to be spoken. "Any opinion," said John Stuart Mill, in his immortal essay on "Liberty," "any opinion may, for aught we can certainly know, be true. To deny this is to assume our own infallibility. And though the silenced opinion be an error, it may, and very commonly does, contain a portion of truth." Hence the conclusion—that no opinion should ever be silenced!

Criminals will not let us forget how important they are. They continue to make ridiculous all cheap devices for meeting their problem. An association of bankers in one section organized an expensive force of extra police and detectives, and succeeded in reducing the raids of thugs and yeggs by a large percentage. Yet one embezzlement by one of their own number from his own bank is said to have robbed his depositors of more money, five times over, than the loss of all the banks of the section at the hands of bandits during the past decade. Another association of bankers in another section has offered a flattering reward for every dead bandit. The device has proved such a temptation to thrifty gunmen that several innocent citizens have been done to death without

warning, through the general impulse to take pot shot at any unknown person near a bank. Our precious bankers will doubtless soon be before the courts on charges of incitement to murder. The recent so-called crime wave incited re-action in several states towards Draconian measures; in a few capital punishment was re-instated where it had been hitherto abolished. But we shall only learn again that harshness does not work! Attempts to scare or to beat righteousness into men and women never have succeeded; new measures of that character will succeed no better. Dr. Joseph Fishman, one of our outstanding penologists, declares that all suppressive measures are futile, or next to it, so long as the American is taught to value money above all else. Money being the *summum bonum,* the fully indoctrinated will get it by whatever necessary means. If honesty will not bring it, other measures will be resorted to. Measures barely within the law serve effectively when practiced by certain highly placed citizens; measures just over the line are not far to seek by those whose ambitions have been fed on the prevailing greed for gold. When we have turned our so-called reformatories into vocational schools, our jails into hospitals, and our prisons into universities, we may hope to cope with crime. These institutions are all pitifully futile as they now operate.

The death of Thomas Hardy has brought to mind again the Victorian Age, and taught us all anew what a marvellous age it was for fecundity of genius. We laugh at it in our superciliously superior way, but it is the sober fact all the same that there has been nothing like the Victorian period in English history since the Elizabethan Age, and that there has been nothing since, and in all probability will be nothing for generations to come. Indeed, this Victorian Age was so rich in its great men, in all departments of thought and achievement, that we have come to think of these men not singly, but in *pairs.* Since Noah's animals entered the ark, we can think of nothing comparable with the "two by two" arrangement by which we identify the leaders of the Victorian Age. Some of these leaders, of course, do not match up. Macauley shines in lonely splendor, George Eliot stands apart from all other women of her time. But to an extraordinary degree the other Victorian geniuses move, as we have said, in pairs! Thus, if we turn to the field of poetry, we think of Tennyson and Browning—the one can hardly be named without suggesting the other. If we turn to fiction, we think in exactly the same inevitable way of Dickens and Thackeray, and, at the close of the great era, of Hardy and Meredith. Science gives us Darwin and Huxley; philosophy presents Spencer and Mill; religion offers Maurice and Kingsley; art, Morris and Rossetti; literature again, Carlyle and Ruskin; statesmanship, Gladstone and Disraeli. And so it goes! Other names will suggest themselves to those well versed in the glories of this particular period of history. It may be well to recall this array of twin galaxies when we sniff at the nineteenth century, and think how much wiser, and freer, and altogether more wonderful we are in this, our time. We have great names, of course; but they are few in number, and lonely.

Excelsior!

In the pocket of every member of Kiwanis is his membership card, on the reverse side of which is printed the aims of the organization. First on the list of those aims is the following:

To give primacy to human and spiritual values rather than to the material.

If it is true that thought is creative, it cannot be possible for several hundred thousand men to go about carrying a card bearing that sentiment, without the words fostering, to some degree, their own attitude. When representatives of all the business and professional men set that sentence at the head of their membership cards, somebody has sighted again the well-known new day.

These men would say in chorus that the idealism of those words has not yet arrived to them any more than to the rest of the world. But they have set that bright goal, and they do not call it sentimental, and they are willing to stand for it and to go toward it. Maybe they will have as hard a time as the church and the political parties have had in living up to similar tenets. Some of the members are sure to fail, as church and state fail. But in a day when there is a vast deal of undigested talk about life being without a meaning, here is a body of practical men who are willing to this extent to announce themselves idealists. For this is what idealism is.

The following was written for Kiwanis at Madison, Wisconsin:

Baldy Michelson shook his fist at the sky and cried: "What is it all for?"
For now he was fifty, and he had not yet been able
To afford a radio or an annual car,
Or to go away, to a distance, when vacation time came.
He saw many others shaking fist at sky
As they asked the same question, in a reasonable tone.
Now someone looked up and said: "Since we are all in the same case,
There must be the same answer for all of us.
What if it were true that life is something more
Than that which we believe it to be.
What if all the cynicism of the day has no basis.
What if the fact that we cannot comprehend
Doesn't necessarily mean that there's nothing to comprehend.

And really, that might be true
If we come to think of it!
Start with that obvious fact that we are all in the same case:
All of us, say, expected to grow.
Evolution is a long word,
Growth is a short word.
What if the universal job were to grow,
And not by a hair's breadth, to get in the way of the growth of others,
And what if one were perpetually to help on the growth of others too?"
One answered: "Life is no philanthropic society,
Home and school and business are no Philanthropic Organization societies."
Are they not so?
There was a man who asked, "Am I my brother's keeper?"
And he got his answer.
Now we have gone farther, and we say: "No, I am certainly not my brother's keeper,
He is his own keeper.
But I am my brother's brother." And who of us can deny that?
What if it were as simple as this:
Brothers, all trying to grow and nobody interfering
With the growth of another.
What if home were not just home,
And school were not just school,
And what above all if business were not just business,
For consider: We may be missing certain simple things.
The romance of honesty—not honesty as a policy
But honesty as a blazing daily adventure.
And home, business, routine not as the hackneyed.
But as literally the undiscovered.
Why, in 1837 there was a man in the patent office at Washington
Who thought that the office should close down
Because, he said, all the important inventions had been made.
We smile—but are we not like him?
For we have to invent, we have to discover, we have to adventure
Into ways of growth and life that we can not so much as guess,
What if our way were not through the methods in which we most trust
But were instead by these smaller implications
Of our most ordinary, every day affairs?
What if business and home and routine were our chief way
To the inner significances of Tomorrow?
You have said it yourselves:
"To give primacy to spiritual and human values
Rather than to the material."
What if all the educators and the legislators
Came not so near to the solution of our common plight
As lies in those words,
Those words which are a daily exercise in human relationship.

ZONA GALE.

Jottings

With the great 50th Anniversary number, published last week, UNITY started off on its second half-century of life. If what lies before can be made worthy of what lies behind, UNITY will have a wonderful 100th birthday celebration.

"History records," says Governor Smith, "that down to the present day the nation has not favored the election of a president of great wealth." No, the rich men have not had to get elected. They have preferred to elect their puppets, as Hanna elected McKinley and Sinclair elected Harding, and thus get what they wanted.

Massachusetts has a dog that talks. Texas has a toad that has lived thirty years without food, water, and air in the corner-stone of a building erected in 1898. We wish that the dog would tell us how the toad has done it. There must be secrets in the animal world we know not of!

Everybody wants to "run" Lindbergh. The State Department wants to have him continue as an unofficial ambassador of goodwill. The Post Office Department wants to have him boost the air-mail. The Navy Department to have him advertise the navy. The *New Republic* wants to have him left alone. Amid a multitude of other suggestions, we suggest that in these matters Lindbergh be consulted.

The last stanza of Thomas Hardy's "The Dynasts" is a chorus of the Pities, as follows:

But—a stirring thrills the air,
Like to sounds of joyance there,
That the rages
Of the ages
Shall be cancelled, and deliverance offered from the darts that were,
Consciousness the Will informing, till it fashion all things fair.

"I should not write that now," said Hardy, as reported by a correspondent of the London *Times*. Pressed for a reason, he replied, "The Treaty of Versailles."

Once, said Admiral Fiske, speaking at the banquet recently given in honor of Admiral Charles P. Plunkett on the occasion of the latter's retirement from service, once he had to "admonish Plunkett for *talking too loud.*" The admonishment, judging from recent events, didn't accomplish much. J. H. H.

Outlawry and the Kellogg-Briand Negotiations

Few things touching America have made such a stir in Europe as the recent exchange of notes between France and the United States. Of course, in military circles the breakdown of the negotiations have been hailed with relief, and acclaimed as the end of Outlawry.

That this is not so is shown by the fact that Outlawry is now to the fore of European discussion as never before. Furthermore, Mr. Kellogg has done Outlawry a good turn by so conducting his argument that his proposals to France have drawn every possible argument against it, and he has stripped the problem clean of all but essentials.

The American offer to renounce all war by means of a multi-lateral Treaty open to all Powers has called forth the following chief objections from the Continental press:

1. That the proposal could not be sincere since America was at the same time engaged upon a clearly imperialist war in Nicaragua and was launching noisily upon a big Navy programme.
2. That the reservations relating to domestic issues and the Monroe Doctrine meant that America desired peace in Europe for financial and economic reasons, but intended to continue to reserve to herself the right to dominate as she thought fit in America, and
3. That no member state of the League of Nations could renounce all war because article 16 and the other "sanctions" clauses of the Covenant had a prior claim.

Leaving aside as irrelevant to the argument the question of the sincerity or otherwise of both parties, it is the third objection which should claim the attention of the Peace Movement. Thanks to M. Briand's reply we at last stand squarely confronted with the question which should have exercised us all from the first: Can Peace be enforced?

The present League Covenant is based upon the assumption that it can, and since the engagements to join in crushing an aggressor, which were assumed by the signature of the Covenant itself, were considered too vague, attempts were made to tighten those engagements by the Treaty of Mutual Assistance and the Protocol of 1924. Both these proposals were blocked by the refusal of Britain to underwrite them, but the theory of sanctions has nevertheless been extended by the Locarno agreements and by a whole series of "defensive Alliances" which now cover Europe as with a net. This indication that European statesmen still retain faith in nothing but military force has been confirmed in numerous speeches at Geneva. Sir Austen Chamberlain expressed the Doctrine in its bluntest and ugliest form when he said, "Brute force is what the nations fear, and only brute force will give them a sense of security." There is brute force in plenty in Europe today. Munition factories are working overtime, billions of dollars are annually poured down the drain of militarism, but the "Sense of Security" has never been so conspicuous by its absence, and the press is alive with rumors and prophecies of wars. Incidentally the League has completely failed to persuade the victor nations to honor their disarmament pledges under the Treaty of Versailles, and the Geneva motto, "Arbitration, Security, Disarmament," may now be definitely regarded as an excuse for continuing to do nothing.

And yet there is no doubt at all that the peoples of Europe want peace, and consciously demand it as they have never done before. How is it then that the politicians continue to get away with their bluff? Two reasons my be mentioned above all. First, that war criminals like Poincaré and countless editors who supported the war, remain in their places, and not only prevent the spread of knowledge about the origins of the last war, but exploit the myth of aggression, and thereby work upon fear to continue the dominance of militarism; and secondly, that the political parties of all the victor nations, whether compromised or not by responsibility for 1914, are governed by a determination to hold the swag obtained for them at Versailles.

This insistent demand for a definition of aggression by France and her allies has a twofold purpose. The desire to perpetuate the *status quo* in Europe, and the desire to make the sanctions system of the League function, in order to provide an armed security. Similarly the refusal of the British Tory Government to support the sanctions system is due to a fear of becoming involved in a war with America, and to a determination to retain exclusive control over their own "brute force"—and not at all from any disillusionment in the efficacy of sanctions. Notwithstanding the fervent declarations of Benes, Poincaré, Titulescu and others, the idea that the present frontiers of Europe will never be changed is so ridiculous that it need not be discussed.

If peaceful means are not found to remove the more glaring injustices they will remove themselves by war, and in so doing will bring down the League of Nations and European civilization. Incidentally the backwash from a sinking Europe will bring chaos and semi-starvation to America, whether she is involved in the enforcement of the sanctions or not. The issue therefore is clear. The League wishes to enforce peace. The supporters of Outlawry reply that military sanctions are a myth and that the system is unworkable. Further that if it worked, and it can only do so by the acquiescence in it of both Britain and America, it would eventually result in the organization of war on a vaster scale than ever.

But it must be remembered that the sanctions system is supported not only by insincere politicians but by numbers of sincere pacifists unable to escape from the hypnotism of the traditional power of militarism, and these turn with justification to America and say "You refuse to supply the mainspring of our clockwork system of sanctions, you are responsible for holding up the only method we have devised for keeping the peace, but you offer no alternative." And this is true. However convinced we may be that in withholding support for sanctions America is preventing the League from committing suicide, there is no escape from the accusation of obstructionism so long as this negative attitude is persisted in.

For the first time in the history of mankind it is possible to obtain overwhelming public support for the complete withdrawal of the war weapon, for the scrapping of the institution of war as an organic part of the political systems of established States. It is useless to expect the initiative for this revolution to come from a Europe committed to the system by the stranglehold of every tradition. But America is not yet so committed.

Can she pull herself from her political apathy sufficiently to give the greatest moral and practical lead there yet remains for any nation to give? By no means all the reactions to the Kellogg proposals were unfriendly and many which were were in the nature of a first reaction to a shock. The soil has been prepared for Outlawry. It is for America to sow the seed whose harvest would save the race from suicide. Let official America say to the League:

We will not join in your sanctions, but we will co-operate with you to make them unnecessary. We will meet you on a basis of the complete Outlawry of war and with you will create real juridical machinery and establish a real court, with few or no reservations.

There is very little doubt that such an official declaration of policy on the part of America would rally to it not only the support of all the Peace organizations but of the unorganized masses as well, and would prove irresistible by the politicians. And there is every argument beside the moral one in favor of America making such an offer, because financially and economically she depends upon a more stable situation in Europe for the continuation of her own prosperity, Isolation is not even splendid nonsense in these days. As a policy it is an impossible anachronism based in ignorance. But there is not only every reason why America *should* give a definite lead. One can pursue the argument of interdependence further and assert with confidence that she is faced with the choice either of so doing in the near future or of being drawn sooner or later into the orbit of the European war system.

For nations as with individuals there is ever the choice of two paths. They may guide their destinies or they may drift. But for a policy of drift there is only one destination—that of destruction. Today, however, America has an opportunity which occurs but seldom in history, that of guiding the destiny not only of herself but of the whole civilized world.

London, England. HARRISON BROWN.

Algernon Sidney Crapsey

[In Memoriam.]

One morning late in April, 1906, I alighted from the train at Batavia, a quiet little city of Western New York. I was bent upon an amazing and disquieting errand—that of attending the trial of a well known clergyman of the Episcopal Church, charged with heresy.

I have called my errand "amazing," in that such a thing as a trial for heresy could happen when Christ's life and message of fearless love had been a power in the world for nearly two thousand years, and "disquieting" because I felt it to be a serious reflection upon the spiritual understanding and vitality of at least one of the great branches of the Christian Church, that it should find it necessary to resort to such a means as a heresy trial in order to affirm and safeguard the truth.

The defendant at the trial, held through the courtesy of the local authorities in the County Court House, was the Rev. Algernon Sidney Crapsey, S. T. D., rector of St. Andrew's Church, Rochester. As a result of the action taken against him, he was declared guilty of holding and teaching doctrines contrary to those held and received by the Protestant Episcopal Church, and was sentenced to be suspended from exercising his functions as a minister of the Church which he so deeply loved and which he had served with such untiring devotion.

The following December, the decision of the lower court having been affirmed by a Court of Review provided for under the Canons of the Episcopal Church, Dr. Crapsey was at his own request deposed from the ministry by his bishop, the Rt. Rev. William David Walker.

On New Year's Eve last after a short illness, Dr. Crapsey died, having continued to live since his expulsion from the ministry, in the same city where he and his devoted wife had served his parish for twenty-seven years.

Now that Dr. Crapsey's work here is ended, shall we not stop for a brief moment to do homage to the person and life of this noble and fearless seeker after Truth? Ten days before his death Dr. Crapsey had planned to go to the Alms House on Christmas Eve with his wife and other members of his family, to give some Christmas cheer to a group of inmates whom Mrs. Crapsey had discovered in a rather out-of-the-way corner of the institution, where they were likely to be missed by the average visitor. The visit was made on the day set—Saturday—but without Dr. Crapsey, since on the Thursday before he was forced to his bed with the illness which claimed his life as the New Year was coming in.

The intended work of love and mercy was indicative of Dr. Crapsey's way of life. In his ministry he had been priest and prophet, but above everything else, the pastor, the shepherd of his people. In his letter to his bishop praying for his removal from the ministry—an eloquent and marvellously moving document—he says:

In asking my dismissal from the Church of my life-long devotion, I do so with the deepest gratitude for the opportunities of worship, of preaching and of service which have been the privilege of my office.

To pray before the altar of my Church has been my daily habit. To preach the gospel of Jesus from the pulpit of my Church has been my weekly delight. But far dearer to me than all ministry within the walls of the Church has been the opportunity that has come to me as the glorious privilege of my pastoral office, of being of daily service to my people in all the changes and chances of their mortal lives.

And the memory of this ministry of Christlike love and service still burns bright in the city where Dr. Crapsey spent the greater part of his long life. Recently I was talking with some of those who knew and loved this man of God and brother of all in need, and it was of his sympathy, his untiring devotion, a devotion literally by night as well as by day, that they spoke.

This intense love of humanity; this passion for translating religion into terms of a life of service had a profound influence upon Dr. Crapsey's attitude toward Truth and its relation to Life. In his book, "Religion and Life," Dr. Elwood Worcester—a close friend of Dr. Crapsey and one of his advocates at the trial, speaks thus of the Master of Nazareth:

The first thing which offers itself to our attention is the

deep personal love Jesus tells us he felt for men. To most other great thinkers it was enough to have loved the Truth; to Jesus that was not enough. In all His profound searchings He carried humanity in His Heart. Truth had little attraction for him that he could not communicate to all mankind and that would not make men permanently better.

These words seem to me to describe in an unusually clear way the attitude of Dr. Crapsey toward truth and life. He had a deep personal love for men. In all his searchings after Truth he carried humanity in his heart. Truth had little attraction for him that he could not communicate to men and that would not make men permanently better.

Furthermore, Dr. Crapsey's theology was influenced in no small degree by this dynamic belief in the intimate and practical relationship existing between Truth and human experience and, therefore, what especially interested him as a member of the ministry of a Church holding an historic creed was that this creed should be so interpreted that the great truths of which it was the symbol should be made real and living to those professing it. In such a time of change as ours this would inevitably call for something other than a slavish attachment to the letter of the creed, and it was in relation to the necessity, as he saw it, for this unliteral, spiritual interpretation of certain articles of the creed that this lover of souls and devoted follower of the Son of Man made himself feared by and obnoxious to the orthodoxy of his day.

In his search for spiritual reality, Dr. Crapsey cut across established and conventional beliefs and attitudes of mind, particularly of his denial of the Virgin Birth, and for this, as we have seen, he was branded as a dangerous adventurer and a heretic and removed from his life of rarely beautiful and devoted service to his Church.

So the tragedy was consummated! And was the Episcopal Church thereby purged of gross and deadly error? Hardly! On the contrary, the utter futility of a heresy trial as a means of safeguarding and establishing religious truth was once more demonstrated, in that today an increasing number of clergymen and laymen in the Episcopal Church hold positions very similar to those advanced by Dr. Crapsey with little or no danger of their being haled before an ecclesiastical Court.

Dr. Crapsey was a pioneer in the cause of a deeper and more spiritual understanding of the Truth as it was revealed by Jesus Christ, and by reason of what he did and suffered, the next generation will find its search after Truth easier and more fruitful. He stood heroically for the fundamentally Christian right to exalt the spirit rather than the letter in holding and interpreting the doctrine and worship of an historic Church. His one aim was to help keep the Church free from a literal and lifeless conformity to symbol and form, and in pursuing this aim be rendered the Religion of the Spirit high service.

Very shortly before his death, I received a letter from Dr. Crapsey following a talk with him. In the letter he speaks of the present state of economic and theological thought and progress and toward the end he says:

"I have had my day and it has been a great day, but we are in the early morning, yours will be its glorious noon-tide. I write—to wish for you and your generation that you may harvest the seed which my generation has sown."

How grateful should we of the newer generation be for what this brave Knight Errant of the Spirit and others like him have bequeathed to our time! Noblesse oblige!

SAMUEL TYLER.

St. Luke's Church, Rochester, N. Y.

The Story of My Experiments with Truth

[The Autobiography of Mahatma Gandhi]

(Copyrighted, 1928)

PART IV—CHAPTERS XXIV AND XXV

The Zulu "Rebellion"

Even after I thought I had settled down in Johannesburg, there was to be no settled life for me. Just when I felt that I should be breathing in peace, an unexpected event happened. The papers brought the news of the outbreak of the Zulu "rebellion" in Natal. I bore no grudge against the Zulus, they had harmed no Indian, I had doubts about the "rebellion" itself, but I then believed that the British Empire existed for the welfare of the world. A genuine sense of loyalty prevented me from even wishing ill to the Empire. The rightness or otherwise of the "rebellion" was therefore not likely to affect my decision. Natal had a Volunteers' Defense Force, and it was open to it to recruit more men. I read that this force had already been mobilized to quell the "rebellion."

I considered myself a citizen of Natal, being intimately connected with it. So I wrote to the Governor, expressing my readiness, if necessary, to form an Indian Ambulance Corps. He sent immediately an affirmative reply.

I had not expected such prompt acceptance of my offer. Fortunately I had made all the necessary arrangements even before I wrote the letter. If my offer was accepted I had decided to break up the Johannesburg home. Polak was to have a smaller house and Mrs. Gandhi was to go and settle at Phoenix. I had her full cooperation in this decision. I do not remember her having ever stood in my way in matters like this. As soon therefore as I got the reply from the Governor, I gave the landlord the usual month's notice to vacate the house, sent some of the things to Phoenix and left some with Polak.

I went to Durban and appealed for men. A big contingent was not necessary. We were a party of twenty-four, of whom, besides me, four were Gujaratis. The rest were ex-indentured men from South India excepting one who was a free Pathan.

In order to give me a status and to facilitate work, as also in accordance with the existing convention, the Chief Medical Officer appointed me to the temporary rank of Sergeant Major and three men selected by

me to be sergeants and one to be corporal. We also received our uniforms from the Government. Our Corps was on active service for nearly six weeks. On reaching the scene of the "rebellion," I saw that there was nothing there to justify the name of "rebellion." There was no resistance that one could see. The reason why the disturbance was magnified into a rebellion was that a Zulu chief had advised non-payment of a new tax imposed on the Zulus, and had assagaied a sergeant who had gone to collect the tax. Whatever may be the case, my heart was with the Zulus, and I was greatly delighted, on reaching the headquarters, to be told that our main work was to be to nurse the wounded Zulus. The Medical Officer in charge welcomed us. He said the white people were not willing nurses for the wounded Zulus, that their wounds were festering, and that he was at his wits' end. He hailed our arrival as a godsend for those innocent people, and he equipped us with bandages, disinfectants, etc., and took us to the improvised hospital. The Zulus were delighted to see us. The white soldiers would peep through the railings that separated us from them and try to dissuade us from attending to the wounds. And as we would not heed them, they would be enraged and pour unspeakable abuse on the Zulus.

Gradually I came into closer touch with these soldiers and they ceased to interfere. Among the commanding officers were Colonels Sparks and Wylie who had bitterly opposed me in 1896. They were surprised at my attitude and they specially called and thanked me. They took me to General Mackenzie and introduced me to him. Let not the reader think that these were professional soldiers. Col. Wylie was a well-known Durban lawyer. Col. Sparks was well-known as the owner of a butcher's shop in Durban. General Mackenzie was a noted Natal farmer. All these gentlemen were volunteers and as such they had received military training and experience.

The wounded we were in charge of were not wounded in battle. A section of them had been taken prisoners as suspects. The general had sentenced them to be flogged. The flogging had caused severe sores. These, being unattended to, were festering. The others were Zulu friendlies. Although these had badges given them to distinguish them from the "enemy," they had been shot at by the soldiers by mistake.

Besides this work I had to compound and dispense prescriptions for the white soldiers. This was easy enough for me as I had received a year's training in Dr. Booth's little hospital. This work brought me in close contact with many Europeans.

We were attached to a swift moving column. It had orders to march wherever danger was reported. It was for the most part cavalry. As soon as our camp was moved, we had to follow on foot with our stretchers on our shoulders. Twice or thrice we had to march forty miles a day. But wherever we went, I am thankful that we had God's good work to do. We had to carry to the camp on our stretchers the Zulu friendlies inadvertently wounded and to attend upon them as nurses.

Heart's Searchings

The Zulu "rebellion" was full of new experiences for me and gave me much food for thought. The Boer war had not brought home to me the horrors of war with anything like the vividness that the "rebellion" did. This was no war but a man hunt, not only in my opinion, but also in that of many Englishmen with whom I had occasion to talk. To hear every morning reports of the soldiers' rifles exploding like crackers in innocent hamlets, and to live in the midst of them was a trial. But I swallowed the bitter draught, especially when the work of my corps consisted only in nursing the wounded Zulus. I could see that but for us the Zulus would have been uncared for. This work, therefore, eased my conscience.

But there was much else to set one a-thinking. It was a sparsely populated part of the country. Few and far between in hills and dales were the scattered Kraals of the simple and so-called "uncivilized" Zulus. Marching, with or without the wounded, through these solemn solitudes, I often fell in deep thought.

I pondered over *brahmacharya* and its implications, and my convictions took deeper root. I discussed it with my co-workers. I had not realized then how indispensable *brahmacharya* was for self-realization, but I clearly saw that one aspiring to serve humanity with his whole soul could not do without it. It was borne in upon me that I would have more and more occasions of service of the kind I was rendering, and that I should find myself unequal to my task if I was engaged in the pleasures of family life and in the propagation and rearing of children.

In a word, I could not live both after the flesh and the spirit. On the present occasion, for instance, I should not have been able to throw myself in the fray had my wife been expecting a baby. Without the observance of *brahmacharya* service of the family would be inconsistent with service of the community. With *brahmacharya* both would be perfectly consistent.

So thinking I became rather impatient to take a final vow. The prospect of the vow brought a certain kind of exultation. Imagination also found free play and opened out interminable vistas of service.

Whilst I was thus in the midst of strenuous physical and mental work, a report came to the effect that the work of suppressing the "rebellion" was nearly over, and that we would be soon discharged. A day or two after I heard this we were discharged, and in a few days we got back to our homes. After a short while I got a letter from the Governor specially thanking the Ambulance Corps for its services.

On my arrival at Phœnix I broached with zest the subject of *brahmacharya* to Chhaganlal, Maganlal, West and others. They liked the idea and accepted the necessity of taking the vow, but they also presented the difficulties of the task. Some of them set themselves bravely to observe *brahmacharya,* and some, I know, succeeded also.

I too took the plunge—the vow to observe *brahmacharya* for life. I must confess that I had not then fully realized the magnitude and immensity of the task I had undertaken. The difficulties are even today staring me in the face. The importance of the vow is being more and more borne in upon me. Life without *brahmacharya* appears to me to be insipid and animal-like. The brute by nature knows no self-restraint. Man is man because he is capable of, and only in so far as he exercises, self-restraint. What formerly appeared to me to be extravagant praise of *brahmacharya* in our religious books seems now, with increasing clearness every day, to be absolutely proper and founded on experience.

I saw that *brahmacharya,* which is full of that wonderful potency, can by no means be an easy affair, and certainly not a mere matter of the body. *Brahma-*

charya begins with bodily restraint, but it does not end there. The perfection of *brahmacharya* precludes even an impure thought. A true *brahmachari* will not even dream of satisfying fleshly appetite, and until he is in that condition, he has a great deal of ground to cover.

For me the observance of even bodily *brahmacharya* has been full of difficulties. Today I may say that I feel myself fairly safe, but I have yet to achieve complete mastery over thought which is so essential. Not that the will or effort is lacking, but it is yet a problem to me wherefrom undesirable thoughts spring their insidious invasions. I have no doubt that man possesses the key to lock out undesirable thoughts, but every one has to find it out for himself. Saints and seers have left their experiences for us, but they have given us no infallible and universal prescriptions. For perfection or freedom from error comes only out of grace and so seekers after God have left us *mantras,* such as *Ramanama,* hallowed by their own austerities and charged with their purity. Without an unreserved surrender to His grace, complete mastery over thought is impossible. This is the teaching of every great book of religion, and I am realizing the truth of it every moment of my striving after that perfect *brahmacharya.*

But part of the history of that striving and struggle will be told in chapters to follow. I shall conclude this chapter with an indication of how I set to the task. In the first flush of enthusiasm, I found the observance very easy. The very first change I made in my mode of life was that I stopped sharing the same bed with my wife or seeking privacy with her.

Thus *brahmacharya* which I had been observing willy-nilly since 1900 was sealed with a vow in the middle of 1906.

M. K. GANDHI.

(*Translated from Navajivan by Mahadeo Desai.*)

The Philosophy of the Rising Tide of Crime in America

Morris: I forbid you to appeal to my sister.

C: That is exactly what a schoolboy would do.

Morris: (With abrupt and dangerous calm) I am not a schoolboy, Professor. But I tell you in the country I come from [America], the hand of a quiet business man goes to his hip pocket at an insult like that.

C: (Fiercely) Let it go to his hip pocket! I thought the hand of a quiet business man more often went to someone else's pocket.

Morris: You . . . [son of a . . .] [Puts his hand to his hip pocket and takes out a revolver. Friends intervene.]

—"Magic," by G. K. Chesterton, Act. II.

A critical examination of the social life of the Orientals in general and of the Hindus in particular will reveal many interesting contrasts that would prove stimulating in comparison with the American social and economic life. The Asiatic nations do not claim to possess up-to-date means of human destruction in the forms of poison gases, bombs, airplanes and what not,—the prime indexes of twentieth century civilization. However, blood-curdling murders, robberies, suicides, sexual crimes, family disruptions of ignoble nature, venereal diseases and the like are proportionately far higher in this country than in the East and particularly India. Because of the fact that the remedies suggested and often adopted for the cure of the crime-evil do not hit the nail on the head, it is my firm conviction that this trend in crime will continue its upward march in proportion as we make further "progress" in our "civilization." I will try to put before the readers as clearly as I can in this limited space the reason for such an astounding doctrine. Before doing so I must hasten to add here that I am not so pessimistic as to believe that there are no remedies for this evil. But the trouble is that we "would" not adopt them even if we "could" because of our firm conviction that we are more—far more—civilized than our forefathers and because of our misinterpretation of the doctrine of evolution.

Engineers will tell us that, no matter how clever they are, any building based on a false foundation must tumble to pieces. That is the immutable law of nature. Applying the same law to our modern civilization I contend that the foundation upon which we are building our structure is "false"; hence it must tumble sooner or later and destroy the poor builders along with it.

The upper-middle class, the millionaires, and politicians are the pillars of modern American civilization. For all practical purposes the political and economic destinies of the nation lie in their hands. An enquiry, therefore, into the basic principles on which these leaders have built and are building up the nation will reveal to us the kind of foundation our civilization has.

A peep into the economic history of the United States, into the history of our business men, corporations, trusts, and our political parties, will show that these leaders have built the major portion of our civilization on greed, aggrandizement, selfishness, hypocrisy, and an ungodly and irreligious code of ethics. Religion has become a laughing stock in practice and this situation is helped by farcical trials like the evolution trial in Tennessee, the investigation of the New York Board of Education on the question of teaching the ten commandments, etc. Yet, the over emphasis given to orthodox religion in churches and in public talks gives our young men and women a training in hypocrisy who learn from practical observation that preaches and teachers do not really mean what they say and that theory and practice are wide apart. Political corruption has become an every day affair. With such noble precepts, what wonder is there if these criminal tendencies are also copied by the masses in their own crude ways? The responsibility for this lies directly upon the upper middle class, millionaires and politicians. Their crimes are of superior order and are generally committed through the aid of laws, adroitly, efficiently, skilfully, and before the eyes of the gaping public and often with their consent. But the results are seen in the deterioration of the entire society.

What applies to American civilization also applies more or less to western civilization as a whole. It is true that within the nation individuals have acquired a larger amount of political freedom than heretofore, but in our international dealings the code of ethics followed by the western nations will make even the beast of the jungle ashamed. These western (white) nations, whose population is not even one-fourth of

the total world population, are controlling nine-tenths of the world. In spite of this fact, we hear them crying "Yellow peril," "Black peril," and what not. This cry is similar to that of the thief, who, being pursued by the police yelling after him "catch the thief, catch the thief," begins to sound the alarm "catch the thief" himself, and thus escapes the whole gaping crowd which takes him to be an honest man pursuing another thief ahead of him.

The quotation at the beginning of this article aptly sums up the mob psychology of the American. Want of space prevents me from going into the details of this question, but suffice it to say that before starting "crusades against lawlessness," as the recently organized New York crime commission intends to do, let the crusaders search their own homes first.

Crimes are like boils which cannot be suppressed. The only decent and sensible remedy is to administer a good purge to the whole social system. This is an herculean task, but the only one worth doing. All other attempts are fruitless and the earlier the sociologists, social reformers and politicians recognize this the better for the nation. Those who have a foresight into the future agree that if we do not reorganize our ideas and see our mistakes this mammoth-like material civilization will bury us all by its sheer weight and the utter impossibility to control it.

Of all the western nations, America has a better chance to survive this shock if only it will. But it won't, because western civilization is like a drunken man whose thirst increases in proportion as he drinks and the poor soul not knowing what to do goes on drinking and drinking till his belly cannot hold any more. Herein western civilization has failed to realize what Buddha did two thousand and five hundred years ago. To put his doctrine in a nutshell one can say: "The more you increase your desires, the more unhappy you are. The less the desires the smaller the amount of unhappiness." But the western world has been caught in this mad rush for more power, more wealth, more, more, all the time. The ironical situation is its damnable belief in its own superiority fostered by our crafty politicians and traders, which has led it to impose its civilization on the East under the garb of 'civilizing the barbarians.' Already Japan has been so civilized and equipped with up-to-date war materials. Now it is poor China's turn. Since she has no alternative, she will adopt this civilization and then what—prepare for a war to drive the foe from her own home, the foe that is crying 'catch the thief.' 'Oh, God, why don't they let us alone?' cries the soul of the Orient, but alas! Who will harken to it? On, then, with your mission of 'civilizing the barbarians'!"

V. V. Oak.

Only a Fairy Story

Once upon a time—to be exact, in 1928—the greatest and most powerful giant in history lived in Washington, and his business headquarters were in New York.

Now when this giant was a young man, he was different from all other giants. He did not cut off his subjects' heads when they disagreed with him; he treated all his subjects in much the same way, instead of favoring a little group of relatives and friends. He even welcomed to his broad lands men who were oppressed by the older giants and their large armies in other parts of the world. For over a hundred years he and his people prospered, and were happy with their simple living and high ideals.

Suddenly,—when nearly all the other giants were fighting the greatest war the world had ever known, and their peoples suffered and died as never before,—our American giant became unbelievably rich and powerful. Then, he cared not what his subjects might say,—cared not if some were idle and starving. He and his favorites would not learn even the simplest lesson which world-experience ever taught—"if you prepare for war, you will get war." He was repeatedly begged by all the world to take the lead in plans for peace. Yet, in spite of his protestations of friendship, he was so enthralled by love of money that he won the enmity of neighbors; in spite of the proposals to put an end to war, he did more than any giant ever did before to produce war, by planning to spend three billion dollars on his naval building program in twenty years, and by asking for the moment for this program an appropriation of nearly three-quarters of a billion.

Will the greatest giant destroy himself and his people?—or will a prophet rouse the people of the nation to shout "Peace! peace!" loud enough to make even this preoccupied giant listen?

Harold K. Estabrook.

Chestnut Hill, Mass.

In Memoriam—Louis F. Post

Responsive to the deeper needs of men,
His mind attuned to wisdom, free from fear,
Disciple of a prophet and a seer,
He taught and fought and wrought with voice and pen;
Philosophies he turned like sweeping lights
Upon the cumbered and disordered ground
Of social science that he might propound
A teaching that envisaged human rights;
And now that half a century has known
The theories that once seemed strangely new,
The verities he offered are yet true,
The faith he held is coming to its own;
His task is done; the life he nobly spent
Lights its own torch, rears its own monument.

William Lloyd Garrison, Jr.

The Study Table

Militarism in Education

Compulsory military training in colleges and universities and all army drill in high schools are given the spotlight and condemned in a pamphlet* just published by the National Committee on Militarism in Education, and written by Roswell P. Barnes, Executive Secretary of the Committee.

Professor John Dewey of Columbia University, who writes the Introduction, states:

> The militaristic movement is well organized, is energetically active, unrelentingly aggressive. It has a definite program and is taking definite steps for its execution. The nature of the program and of the steps in its execution are set forth on the authority of official documents in the pages of this pamphlet. Peoples do not become militaristic or imperialistic because they deliberately choose so to do. They become militaristic gradually and unconsciously in response to conditions of which militarism is the final consequence. Education of youth and the reflex of that education on parents and friends is an important part of the forces which have militarization for their consequence.

The pamphlet lists twenty-three national organizations which have attacked compulsory military training. This list includes the American Federation of Labor, the Federal Council of Churches, the Federation of Women's Boards of Foreign Missions of North America, the General Assembly of the Presbyterian Church, the National Council of the Congregational Church, the National Council of Jewish Women, the National Education Association, the Northern Baptist Convention, and the Rabbinical Assembly of the Jewish Theological Seminary of America.

The Army List and Directory is quoted as naming 278 American schools and colleges which give government-supported military training. The pamphlet lists 86 colleges and 20 high schools as having compulsory R. O. T. C.

President Coolidge's opposition to "compulsory military training for schools or college students and to anything even that stimulates a military spirit in the youth of the land" (New York *Times*, June 16, 1926) has been one of the important developments in the controversy during the last two years.

United States Senators, college presidents, and eminent clergymen who have opposed the present compulsory drill have recently been attacked as enemies of their country, "possessed by constipated mentality," by the honorary fraternity of the R. O. T. C., the Scabbard and Blade Society, in one of its bulletins. Mr. Barnes, in his pamphlet, brings this attack to light and mentions some of the individuals involved—Senator Borah, Senator Norris, President Henry Noble MacCracken of Vassar, Professor Alexander Meiklejohn, Dr. Henry Sloane Coffin, Dr. Charles W. Gilkey, Rabbi Stephen S. Wise, Rufus M. Jones, William E. Sweet and others.

The foes of compulsory training, the pamphlet explains, do not believe that the drill makes boys eager for war. Among features of the system to which they object are military coercion in civil educational institutions; suppression of public discussion of War Department policies; militaristic text-books; the teaching of military fatalism and military statesmanship and the fact that other nations point to the recent increase in training in the United States to justify their own increases.

Recent correspondence from the Secretary of the Interior, and a statement from the Secretary of War in 1924 explain that the compulsory training is not required under the National Defense Act or any other federal legislation.

The organization which publishes the pamphlet is a citizens' committee, the Committee on Militarism in Education, with headquarters in New York City and autonomous branches in several states. It is composed of prominent clergymen, educators and publicists. Professor George A. Coe, recently retired from Columbia University, is Chairman.

B.

*"Militarizing Our Youth—The Significance of the Reserve Officers' Training Corps," by Roswell P. Barnes.

Book Notes

Thomas Hardy, by Lascelles Abercrombie. Viking Press.

Due to the recent passing of Thomas Hardy the republication of this work is especially opportune. It is a penetrating interpretation of one man of letters by another. Few writers have had the tragic apprehension of the world to the same degree that Hardy did. The general tragedy of existence invaded his consciousness and found expression in living forms. Not malicious fate, not moralized destiny, but the mastery of the general over the particular. Necessity nobly, even joyfully, resisted is the motif of Hardy's work. There are chapters on dramatic form, epic form, and an extensive discussion of The Dynasts.

The Wrestle of Religion with Truth, by Henry Nelson Wieman. The Macmillan Company.

The reviewer's first reaction was that of profound appreciation of the author's ability to define so as to give new content to old terms. Especially did the cleverness of his definition of God as a "phase of cosmic behavior" appeal to one who has suffered strong temptation to stray from the path of historical and philosophical accuracy in the use of religious terms. But after second thought the very ease with which the author redefines terms aroused suspicion. Note the following: God "is that special kind of behavior in the universe which is most beneficent to humankind." Jesus is the best example of spiritual venturing because he experimented to test "a proposition in order to make manifest and pervasive throughout human living that behavior of the universe which is God." "The soul we have at birth is whatever organization of habits we have at that time." "Worship is the way we seek to organize and adjust that totality of habits making up the self to that feature of environment upon which we will depend for the best that life may ever attain." Prayer is auto-suggestion plus self surrender to God. "The religious problem is first to find that behavior of the universe and second to make that human adaptation to it which will yield the maximum good." Finally, missionary effort is justified because, "One system may provide for more variety and development of interests, combining greater mutuality with more liberality" than others. But this can be found only when "I go out with love and zeal to acquaint these others with my religion, and learn of them what may be their religion

or their way of sustaining their lives without religion." So "zeal in trying to convert others to my religion is the necessary part of the best life and the best religion."

Thus the old terms find their way back into the religious situation. The reviewer believes that Alice was moved by a wholesome conscience when she said, "The question is, can words mean so many different things?" and that Humpty Dumpty was on dangerous ground when he made words mean what he wanted them to mean, no more, no less. After all, words do have a history.

Increasing Values in Jesus, by Quincy Lemartine Dowd. The Stratford Company.

In which the author vainly seeks to show that the practice of the presence of Jesus is the solvent of the world's ills.

Morals in Review, by A. K. Rogers. Macmillan.

Here is an appraisal of the chief ethical ideals since the days of Socrates. It would be difficult to overrate such a work as this. No man is competent to frame moral standards for himself or others unless he knows the history and comparative value of the various programs for the good life. Professor Rogers has made an important contribution to sound ethical thinking. The story includes Socrates who was factual although mystical; Plato who was intellectually fastideous to a high degree; Aristotle whose approach was biological and who made happiness man's goal; the Stoics and the Epicureans who related the good life to theories of the world at large, and who while on the surface different, have much in common, both throwing light on the relative significance of human values and the technique of getting out of life such satisfaction as it has to offer; Hobbes, who while putting human nature on a scientific basis, related morality to the social and traditional opinions of mankind; Spinoza who taught that the good life is that which preserves or increases man's being; the English Rationalists with their intellectual appreciation of the order of the universe, and so on, down to the modern effort to build ethical standards on scientific hypothesis, method, and spirit. But to the reviewer by far the most interesting part of the book is the postscript in which the author sketches briefly some notions of his own. He calls attention to the fact that most ethical theories issue in a justification of the dignified and respectable moral principles of the theorist's own age; that even the scientist is grieved if one dares to reject conduct said to be in line with the "laws of nature"; that moralists are lacking in adventurousness; and that the good for each person cannot be deducted from general principles but must be discovered in the process of living.

C. W. REESE.

Correspondence

A Letter to President Coolidge

Editor of UNITY:

I am enclosing a copy of a letter by John S. Hemphill to President Coolidge, relative to the killing of his son, who was one of the marines in Nicaragua. It was inserted in a recent issue of the Congressional Record and I have made a copy of it, because I know it will interest the readers of UNITY.

D. F. PACHELLA.

Mr. Calvin Coolidge,
Washington, D. C.

Dear Mr. President: According to dispatches of today—January 3—from Managua, my son, Sergt. John F. Hemphill, was killed in action against General Sandino's troops.

For the death of my son I hold no malice against General Sandino or any of his men, for I think, and I believe that 90 per cent of our people agree with me, that they are today fighting for their liberty as our forefathers fought for our liberty in 1776, and that we, as a nation, have no legal or moral right to be murdering those liberty-loving people in a war of aggression.

What we are doing is nothing less than murder, for the sole purpose of keeping in power a puppet President, and acting as a collector for Wall Street, which is certainly against the spirit and letter of our Constitution.

My son was 29 years old, served 3 years of his third enlistment, survived honorable service through the World War against Germany, only to be officially murdered in a disgraceful war against this little nation.

My father served through the Civil War, both my grandfathers died in action in the same war, and I am proud of their records, so this is not from the pen of a red radical but from one who loves justice and fair play.

I have four sons, and if necessity arose I would be willing to sacrifice not only all four sons but my own life as well in a war of defense, but I am not willing to shed one drop of blood in a war of aggression such as this one is.

You have lost a son and know the sorrow, and we as a Nation mourned with you in your hour of grief. Suppose that son had fallen as my son has, a victim of the greed of Wall Street, would you feel that the financial gain was worth the cost?

—John S. Hemphill.

Ferguson, Mo.

Cheer from an Old Friend

Editor of UNITY:

My subscription has run out. I thank you for your confidence that I don't want it to quit. It gives me what I cannot find in any other paper that comes my way. . . .

I began taking UNITY while Jenkin Lloyd Jones was its inspiring Editor. He was a soldier of '61 to '65, as I was. Am now 88 but I read of Russia with faith and hope, of China and the Revolt of Asia, and refuse to look behind.

(REV.) THEO. C. WALKER.

Ruff, Wash.

Advertising

Editor of UNITY:

For years I have wanted to "get something out of my system" about advertising,—and now you have done it much better than I could have done and saved me the trouble.

I have felt for years that advertising adds unnecessarily to Old H. C. L., and I have wanted to say something that would show it up; but,—who would publish such treason to the printing business, or the publishing business in general, the advertising business in particular? But UNITY has shown itself the bright and shining exception in this case.

Years ago while living in Texas, the newspaper men had a state convention, and I remember that the paper or talk that got the most applause was one on advertising, the burden of which was, in effect, that if we'd *all* spend *all* we make in advertising, we'd *all* get rich! Of course the last *"all"* meant the newspapers or other advertising agencies. The papers "sure" do advertise advertising!

And it is a fact that the big newspapers all over the country have piled up their millions in money mostly from advertising, especially during the past 25 years. And this fact and the influence of the big advertisers has colored the news and, politically, has tended to keep our big papers conservative, to say the least.

The fact that they have had the means, and about the only means, of publicity has made it difficult if not impossible to expose or show up their game. But now UNITY has taken the bit in its teeth and ran amuck through their house of cards. And I want to let you know that I for one appreciate it.

Yours truly,

Los Gatos, Cal. C. A. CAMPBELL.

The Field

"The world is my country, to do good is my Religion."

ECHOES OF UNITY'S ANNIVERSARY

In issue of March 19 there will appear some account of what was said at the UNITY Dinner, held at the Blackstone Hotel, February 19. That issue will also contain material that came too late to be included in the special number.

ANNOUNCEMENT AND APPEAL

[We print herewith, over the signatures of John Dewey and Stanton Coit, an Announcement and Appeal of the greatest importance to all persons interested in the problem of training for leadership in the moral and religious field, and for cultivation of the good life generally. It is the first really drastic and therefore effective proposal we have seen for a break with all traditional methods of education for the ministry, if we may use this phrase, and a new start on higher levels of inclusive scientific fellowship.

We commend this statement to the earnest attention of our readers. We give it our own enthusiastic and grateful endorsement.—EDITORS.]

Foundation for Moral and Religious Leadership

Consisting at Present* of:—

International Secretary, G. Spiller.

Executive Secretary (for America): Charles B. Stover, University Settlement, 184 Eldridge Street, New York City.

Depository: The Farmers' Loan and Trust Co., 475 Fifth Ave., New York City. Checks should be made payable to the Foundation for Moral and Religious Leadership.

AMERICA:

G. P. Adams, Professor of Philosophy, University of California.

H. B. Alexander, Professor of Philosophy, Scripps College, California.

Jane Addams, Hull House, Chicago.

C. M. Bakewell, Professor of Philosophy, Yale University.

H. Wildon Carr, Professor of Philosophy, University of Southern California, University of London.

Carrie Chapman Catt, Hon. Pres. and Founder of the International Woman Suffrage Alliance.

Herbert Croly, Editor, "The New Republic."

John Dewey, Professor of Philosophy, Columbia University.

Arthur O. Lovejoy, Professor of Philosophy, Johns Hopkins University.

Wm. McDougall, Professor of Psychology, Duke University, North Carolina, formerly of Oxford and Harvard.

Paul Monroe, Professor of Education, Columbia University.

William Pepperell Montague, Professor of Philosophy, Columbia University.

Harry Allen Overstreet, Professor of Philosophy, College of the City of New York.

Ralph Barton Perry, Professor of Philosophy, Harvard University.

Anna Garlin Spencer, Lecturer in Social Science, Teachers' College, Columbia University.

Edwin D. Starbuck, Head of the Dept. of Philosophy, State University of Iowa.

Frank Thilly, Professor of Philosophy, Cornell University.

James H. Tufts, Professor of Philosophy, Chicago University, Editor, "International Journal of Ethics."

BRITISH ISLES:

G. P. Gooch, D.Litt., Fellow of the British Academy, Historian.

H. J. W. Hetherington, Vice Chancellor of the University of Liverpool.

G. Dawes-Hicks, Head of the Dept. of Philosophy, University College, London.

L. T. Hobhouse, Professor of Sociology, University of London.

J. Laird, Professor of Moral Philosophy, University of Aberdeen.

J. S. Mackenzie, Formerly Professor of Philosophy, University of Cardiff.

G. E. Moore, Professor of Mental Philosophy and Logic, Cambridge University; editor of "Mind."

J. H. Muirhead, Professor of Philosophy, University of California, formerly University of Birmingham.

Hilda D. Oakley, M. A., Kings College, London.

G. F. Stout, Professor of Mental Philosophy, University of St. Andrews.

Stanton Coit, Ph.D., Founder of the University Settlement, New York City. 30 Hyde Park Gate, London, S.W. 7.

G. Spiller, Organizer of the first Universal Races Congress and International Moral Instruction Congress. 41 Hamilton Road, London, N.W. 11.

DENMARK:

Harold Hoefding, Professor of Philosophy, University of Copenhagen.

FRANCE:

Alfred Loisy, Professor, College de France, Paris; excommunicated by the Pope, 1908, for his modernism.

GERMANY:

E. Husserl, Professor of Philosophy, University of Freiburg i. Br.

INDIA:

S. Radhakrishnan, Head of the Dept. of Philosophy, University of Calcutta.

*This list is not yet completed.

Object and Methods

The above named persons have constituted themselves a Committee to carry out the following purpose in the manner outlined below:

Object: The object of this Foundation is to bring the moral and religious idealism of the world into harmony with scientific thought, so that it may more effectively meet the needs of modern life.

Methods: (1) Its method is to award salaries and student-fellowships (as the case may require) to men and women of marked ability and approved character, who desire to devote themselves to the teaching and advancement of the good life, and who hold that the highest sanction to the good life is to be found in its own intrinsic worth and in its natural consequences.

(2) Its procedure is not to create new religious organizations, but to provide Leadership of the highest procurable standard for any association, new or old, which aims to bring its religion into accord with science, so that it may overcome the tyranny of traditionalism on the one side and, on the other, the chaos of disruptive egoism.

(3) There is no occasion to set up a new religious denomination, inasmuch as many congregations in the historic churches are already responding to the modern spirit and will welcome leaders distinguished for intellectual power and for originality of moral and spiritual insight. The members of the Foundation believe that churches, like States, schools, universities and economic organizations, must, and can and will, adapt themselves to modern conditions. New organizations, accordingly, should be encouraged, only to the degree to which the already existing churches fail to bring their systems of thought and practice into agreement with the requirements of world-wide democracy and of the modern view of the universe.

(4) Although fully aware of the fact that pre-eminent ability cannot be "manufactured" or produced by training, the Committee believes that in religion and morality, as in other fields of activity, it can be discovered, and can be developed and turned to the service of the community by giving it recognition, security, scope and responsibility.

(5) The Foundation will award (1) salaries to persons already proved to possess capacity and equipment for Leadership of the kind here described and (2) student-fellowships to persons of promise who still require to pursue courses in history, economics, comparative religion, ethics, psychology and philosophy, scientific method, international relations and the humanities in general. With each recipient of a student-fellowship it will advise as to what courses he individually shall pursue and where. With appointees who are already equipped for work it will come to agreement as to where their field of activity shall lie.

(6) The minimum amount of a student-fellowship will be $1,000 a year and the number of years over which it will extend will depend upon the particular circumstance of each recipient. No student-fellowship will be conferred upon any one except on the understanding that he intends to devote his life to the purpose indicated above and except on the understanding that he will be given an assured salary when his preparation is completed.

(7) The salary will correspond in amount to that of any teacher or professor of equal ability, and will continue on the same conditions as the salary of a professor. The holder of it, however, will be encouraged to ac-

cept a post, to his liking, if offered by any society which desires him, under its auspices, to continue the same kind of work. If no such offer be forthcoming, he will be expected to build up a congregation of his own and his salary will be continued as long as he needs the support of the Foundation and is doing good work.

(8) The only tests of fitness to receive either a student-fellowship or a salary will be intellectual ability, character and a fixed desire to further the above stated object of the Foundation. Under the test of character is to be included a disinterested wish to become a spiritual teacher and adviser on the great issues which confront modern men and women. As regards mental ability, the Committee regrets that in recent years many men of marked originality have been drawn away from religious leadership into secular professions. It believes, however, that the growing disregard of religion may be traced chiefly to the fact that the best brains and character of today are repelled by the closed intellectual systems to which in bygone ages churches tied themselves, and from which they are beginning to break away.

(9) The Foundation for Moral and Religious Leadership is international; but the members in any one nation will constitute a sub-committee with its own executive officers, to act in its own territory. The sub-committees will appoint the International Executive Committee, which will control the work of the Foundation as a World-Movement. The members of the Foundation believe that the conflict between traditional religious practice on the one hand, and science and democracy on the other, is world-wide, and is no less critical and alarming in the East than throughout Christendom. It accordingly aims to bring the traditions of each people into harmony.

(10) The Foundation has as yet issued no public appeal for funds and made no public announcement offering fellowships. It desires not to do so, until it has received guarantees of $100,000 a year for six years. This initial amount will be in the hands of its International Executive for the advancement of the work as a World-Movement and will be chiefly spent in publications and in salaries for field secretaries who will make the purpose of the Foundation known to university students and professors and to prospective donors throughout the world. As soon as sufficient funds are guaranteed, the Foundation will be incorporated as a legal entity, in order that it may be eligible to receive endowments.

(11) The Foundation will be permanent by being self-perpetuating, as each of its national sub-committees will co-opt new members to fill vacancies and will have power to increase its numbers. Each national sub-committee will have its own treasurer, while the Foundation as a whole will have an International Treasurer.

(12) The Committee will continue to consist predominantly, but never exclusively, of University Teachers of Philosophy. Philosophers are constantly dealing, in a spirit of unbiased research, with the fundamental problems of religion and the moral life, and teachers in institutions of learning are in touch with each succeeding generation of educated youth. Teachers of philosophy are thus especially fitted and advantageously placed for discovering suitable candidates for such awards as the Foundation aims to confer.

Organization: The detailed organization of the Foundation will be modeled after that of other international bodies of a similar kind and will be gradually elaborated in the manner which increasing experience in the work will indicate to its members to be best.

Note: This statement is issued by Professor John Dewey and Dr. Stanton Coit. All communications should be addressed to Charles B. Stover, University Settlement, 184 Eldridge Street, New York City.

March-April, 1928.

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